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### **Beliefs, Values, Practice/Experience: John Fetzer's Words (August 13, 2013)**

In the July Trust meeting we had a good initial discussion on Bob's and Rob's paper, "The John E. Fetzer Institute: Our Identity and Our Vision." The interrelated roles of beliefs, values, and inner practice/experience in the "Fetzer Vision" were brought up. In thinking about these notions, it occurred to me that John wrote on each of them, and in a way that emphasized their inter-relationship. There were five writings by John which focused on these primary notions:

- "Truth and Consequences" and "Epilogue" from *One Man's Family* (1964)
- "This I Believe" (1967)
- "America's Agony" (1971)
- "Preamble to the Fetzer Foundation" (1973)
- "First Principles and Final Principles" (1989)

In these writings John spelled out his beliefs, his values, and the practice that he advocated. The first three writings were written fairly close together in time, and are closely related in their message, and it is the first, "This I Believe," which lays things out most succinctly.

Then, in "America's Agony," John re-weaves the beliefs/values/practices which he stated in "This I Believe" into a Masonic-based American-historical theme.

Then, in "Preamble to the Fetzer Foundation," John goes deeply into his interest in the Theosophically-inspired series, *The Life and Teachings of the Masters of the Far East*, and its pseudo-scientific notions as the basis for the initial Foundation programs in parapsychology.

This memo discusses "This I Believe" in detail, then relates it to John's later "Final Principles" white paper, and finally discusses John's focus on basic principles rather than programmatic detail.

### **"This I Believe" John Fetzer, April 10, 1967**

It is in "This I Believe" where, when John was 66 years old (which, interestingly enough, should be close to the median age of the current Fetzer Trustees!), he wrote his "spiritual ontology" in its simplest form, neatly weaving together his beliefs, his values, and the practice which he thought was central to it all. This paper (or perhaps it was given as a speech) is primarily based upon a combination of the philosophies of Theosophy (both Blavatsky and Bailey) plus the Masonic "Rosicrucian degrees" with their teachings about the subconscious mind as well as the Kabbalah.

We do not know with certainty John's reason for writing "This I Believe," or to whom it was delivered. However, due to its content and year of authorship (1967), I strongly suspect that it may have been prepared by John as a condition for being considered for 33rd Degree Masonry (which he was chosen for in early 1969). I believe this because the notion of formally formulating one's own, personal, ontological belief system is very quintessentially Rosicrucian/Masonic in nature (in their advanced degrees).

At any rate, John prepared this detailed, 3,500 word essay on his belief system. The paper is rather well fleshed out and complete, while still being easy to read and to follow. It clearly lays out John's primary belief in Spirit as the "ultimate energy," available to each and all human beings; that the practice of meditation is what makes a person "attuned"—like an antenna—to spiritual energy (even though John himself didn't start practicing meditation, by his own admission, until he took up TM in 1975); and his belief that the values brought forward by spiritual attunement include (as John stated in the paper) "recogniz(ing) 'God in every face,'" and "Love(ing) thy neighbor as thyself."

The following are key passages from "This I Believe," by John Fetzer, April 10, 1967.

I am not addicted to church activity, although I have had exposure to strong fundamental religious teaching and have a long line of ancestral "believers" dating to the time of the Christian Crusade ... it is my view that there is a crying need, the World over, for a new concept concerning the extra- terrestrial order of things in relation to individual spiritual needs ...

A new force ... is influencing the mass mind, either for good or evil, depending upon the understanding of and the use to which that force is employed. ... I am equally sure that there is a new race of thinkers coming on with Herculean strides. ... Indeed, a one-world exigency may be thrust upon us, requiring the acceptance of a completely new age of being."  
"It is my view that scientific and spiritual forces find initial unification in the cosmos of outer space. Our planetary universe was created over ten billion years ago ... as a result of that which some refer to as the "big-bang" theory. This is but one of many such universes that rotate around a gigantic Central Sun. ... It is this nucleus of the great Sun-Globe itself, revolving upon its own axis, that constitutes the sublime scene — the Center of the Universe — the Cause of all Creation, the Universal Mind, the Supreme Principle, the Primal Cause, the Cosmic Field, the Divine Spirit, Infinite Intelligence, God the Father!"

When John writes of a Central Sun, he is referring here metaphorically to the Theosophical notion of a "spiritual sun" of consciousness of the highest order ("visible only to the spiritual sight" according to Blavatsky) out of which flows all of creation, including the physical universe. In this sense, the image of a 'central source' is a metaphorical one.

Man has been created from and is a counterpart of this Source of Power. He is coexistent with it and draws to himself these electronic emanations from this aqueous reservoir, the Central Sun — the Universal Mind. The physical man is an intricate electronic device with a set of transistor-like cells built in from head to toe. ... Each and every one of them vibrates with cosmic energy and is a permanently adjusted miniature receiver of electronic wave-forms from this Central Source — the Universal Mind."

Once again, the image of man as a transistor-like receptor is a metaphorical one, using the language of radio engineering with which John Fetzer was familiar.

The confederations of intelligent entities or cells ... [are] connected through the nervous system to the more sensitive cells of the brain, and culminate in a concentrated center in the frontal dome of the head. This, in the East, is known as the "Thousand Petaled Lotus," but in the West as a high-gain parabolic antenna of supreme sensitivity, which is electronically tuned to the incoming rays of the Infinite Intelligence. ... This entire body system is known as the subconscious mind. Thus the

subconscious mind of man is in complete attunement with and has every attribute of the Universal Mind at all times. Every member of the human family without exception is the recipient of this omnipresent flow of electronic Infinite Goodness.

The subconscious ... faithfully records every impact of the conscious mind, every shade of mind-sight, every form of expression. ... If you bring proper application to bear, it will leap to your defense, particularly in time of crisis. It has the faculty of placating the antagonist and literally pours 'oil on troubled waters'. It takes a turbulent sea of troubles and converts them into the placid waters of contentment and self-assurance.

"The single most important event in the life of the individual, in quest of advancement, is to develop an awareness of this relationship between the two minds. ... Thereafter the comprehension of unified cosmic consciousness enables you to de-emphasize technical and philosophical explanations as indicated heretofore—and you possess the magic of believing. Your absorbing interest is in the complete spiritual unification of life."

No man can comprehend this until he has trained his mind to grasp this unification through the deep, silent and secret meditation from the center of his being, which is tantamount to illumination.

"Be still and know that I am God." Peace of mind is the result. ... Look within to see God's presence. ... "I and the Father are One" becomes a truism."

In this state you have a Divine Monitor and learn to meditate in gratitude and to cultivate a sense of deep perception. The miracles of yesterday become your normal experience of today. ... The understanding of this principle indicates "the love of God," within. The seeing or manifestation of this principle in others is to completely remove the veil and you recognize "God in every face." It is demonstrated as the first principle of "Love thy neighbor as thyself." This is the ultimate goal for all of humanity ...

The goals of all religious thinking are the same — to find God under Universal Law. ... However, there can be only one set of facts — only one truth about the whole. Nothing can impede or destroy Truth. Truth is the essence of Infinity. There is only one Intelligence, one Consciousness, one Substance; all in one and one in all.

On the scientific side, we have attempted herein to extend the explanation of Einstein's Quantum Theory, which is the approach to electronics as the basis of life; namely, there can be no effective religion, science, social or philosophical structure, nor satisfying living, outside the indisputable and basic fact that there is oneness in all things. Thus the spiritual forces united with the scientific in outer space now become the essence of the inner life force of man.

THIS IS THE TRUTH OF GOD. THIS IS THE NATURAL LAW OF SCIENCE. THIS IS THE ROAD TO ETERNITY (emphasis in original).

In the end you either do or do not believe, based upon your environmental past or your absorption-quotient to spiritual ideas, whether new or old.

It is of interest to note that John wrote of these same conscious/subconscious notions four years earlier in his genealogy book, *One Man's Family*. These notions are generally more fleshed out in "This I Believe," but at the end of *One's Man Family*, in the Epilogue, there is an interesting Masonic "tip of the hat" that I want to include here, indicating to me that these are notions were presented to John in the Masonic teachings. John wrote (pp. 196-7):

This approach has always been that which is deeply and subtly hidden in the wisdom philosophy enunciated in the distant past. If you are puzzled and have not understood, then perhaps you as Fetzner people will become sufficiently curious to search more deeply into these hidden values. This is a type

of philosophical construction that may require the prolific use of the square and compass in order to comprehend its geometric proportions.

In “This I Believe” it is also important to note the primacy of “practice” in John’s spiritual ontology. I believe this is important for us to take note of this point. To the extent that a spiritual movement leans on beliefs and values at the expense of practice, the movement becomes a religion, a theology, based upon intellectual exercise; whereas, to the extent that it relies on spiritual practice and spiritual experience as well as beliefs and values, the movement can continue to be dynamic and open to being directed from within/from above/by Spirit.

As I have noted, John was 66 years of age when he wrote “This I Believe,” the time when he was just entering his most serious and intentional phase of spiritual study, which would continue to the end of his life. Over the next 20-plus years John furthered “spiritualized” the beliefs, values and practices/experiences that he wrote about in “This I Believe”—but their core aspects persisted throughout.

### **“This I Believe” and “Final Principles”**

Even though by 1989 John’s belief system had continued to become ever more “spiritualized” (due to his study of *A Course in Miracles* and his ever-more-intensive meditation practices), his final “Founder’s Statement - Final Principles,” expressed essentially the same basic Beliefs, Values, and Practices that “This I Believe” had stated in 1967. These are:

- Belief: in spiritual energy, the Holy Spirit (as expressed directly and also through the avatar of Archangel Michael) being available to the Fetzer Board.
- Practice: he encouraged his Board to do inner practice in “a spiral of consciousness [which] brings one up into the higher focus.”
- Values: the ultimate value in John’s view was “Unconditional Love”

I summarized my research and thoughts on his “Final Principles” in my January 2013 Joint Board Retreat Essay, as follows:

In his “Final Principles,” John Fetzer wrote in admittedly highly esoteric terms about what the legacy was:

First (paragraph one), Spirit’s challenge to Fetzer that the “ring of truth,” i.e. the Holy Spirit, is trying to create this Fetzer “Community of Freedom,” whose mission is to find the “balance within and without” in its action in the world.

Secondly, John laid out the two things the group was specifically to do:

- i. (paragraph two) “The group must come together and make a settlement within themselves as to a sense of participation” — that is, whether to actually meet this challenge from Spirit.

ii. (paragraph three) To “cry out for freedom” so that the “the consciousness of liberation is stirred within” and “turns in a spiral of consciousness, and brings one up into the higher focus” within. This is a clear call by John for his Trustees to do inner practice.

Thirdly (in paragraph four), John affirmed that if we do our part, then Spirit would join in and actively guide us: The “avatar” (likely, in John’s mind, the Archangel Michael) is delivering to us, in a hermetic spiritual-physical “symmetry,” the “consciousness of symmetry,” that is, bringing the spiritual energy of the Holy Spirit down to us, to all of us who participate in doing the things John lays out above.

Finally (in paragraph five), from the highest perspective John could muster, what this spiritual process is: “Unconditional Love” — the Holy Spirit coming into and through us, “because love is the unifying energy field, that mobilizes the physical, emotional, mental and spiritual resources in the caring and sharing with one another.”

And so... John’s stated legacy is, in my opinion, that of bringing the inner spiritual component to bear, in a non-sectarian way, to the human enterprise, so that in this process the Holy Spirit may intervene. And the strong implication is that this is the only way to raise the human condition.

### **John’s Confidence in the Spiritual Process**

My one final comment is that John did not feel the need to have in his mind all the details of the Fetzer Inc. enterprise. This is because, based upon Jim Gordon’s early 1980s channelings of the Archangel Michael and other spiritual Beings, John was told in no uncertain terms that all this was their idea, and that John had simply been chosen to be a servant, a conduit if you will. In these channelings John was told that his role was as a participant in a Spirit-controlled action, and that he just had to do what he was being guided to do. These channelings gave John the highest level of faith and dedication to his mission without needing to figure out all the details. I believe we can also take heart today from the strong faith John had in the role and power of Spirit in the Fetzer Mission.

In a Christmastime 1981 set of channelings by Jim Gordon to the Monday Night Group, this notion was strongly laid out:

From the Archangel Michael: “It has been some time since the group of individuals have come together to form a vortex of energy on earth, as you and the group surrounding you have. This group, as the energies of each merge together to form the Foundation, shall be a great powerhouse of energy and knowledge. It is through this powerhouse, then, that we can begin to function better on the evolution of humanity and hopefully help shape the course of history to a more positive expression. Yes, there have been other groups such as this come together in the past to serve in this way.”

From the Master Jesus: “I come forth manifesting new organizations such as this, to bring about the change in humanity that must manifest if man is to survive and grow ... This Foundation is one that has been hoping to be developed for many a year ... John Fetzer is the driving force—the motivation upon which the Foundation is to be laid. And even at his passing, his energies shall remain with you and he shall begin even from the other side to filter stronger and stronger energies through you, to keep this Foundation going strong and going pure in its motives... In time the Foundation, in circles such as this, shall form a network throughout the world in Light, and the energies of this world

shall be changed to yet a higher vibrational pattern of growth ... through the inner activities that you do, and through the love of God...”

I believe what John was calling us to was a process of creating, and practicing, receptivity to Spirit ... and to inculcate beliefs, practices and values which would cultivate this receptivity.